3.

THE POWER OF KINGS,

PARTICULARLY

The BRITTISH Monarchy

Asserted and Vindicated,

IN A

SERMON

Preached at

WAKEFIELD

IN THE

County of YORK.

Sunday, *October* the 30th, 1681.

By WILLIAM CLIFFORD, *A.M.*

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TO ALL
LOYAL SUBJECTS.

Gentlemen,

BEing about to Publiſh this Sermon, I could not bethink my ſelf how to make a more ſeaſonable Dedication of it, than to You All: being you are equally concerned, both as to Your Sacred, and Civil Intereſt, to maintain that greateſt of Priviledges which Herein I have endeavoured to defend. That the Well-being of this Church and Kingdom depends upon this, Every one knows; and I hope, we need not be admoniſhed to look to the Corner-Stone. What it is that ſome Men would have, God Almighty only, and Themſelves (if Themſelves) do know: however it is to be wiſhed, that whilſt They are decrying of Ours (without doubt the Beſt of Governments

ments) *for* Tyranny, Oppreſſion, *and* Popery, *They be not buoying of Theſe up in the World, and bringing of Them in* (*which God avert*) *under the Maſk of* Faction.

May the Great GOD of Heaven and Earth ſay *Amen* to this Sermon, and Crown theſe mean Eſſays; by making of all Thoſe, whom Nature hath made, and the Law of Nations declared, His Majeſties Subjects, truly Loyal. *Which, as it is the hearty Prayer, ſo ſhall it be the ſincere and perpetual Endeavour of,*

Gentlemen,

Your hearty Well-wiſher,

WILLIAM CLIFFORD.

THE POWER OF KINGS

Aſſerted and Vindicated.

PSAL. 51. ver. 4.

Againſt thee only have I ſinned——

SInce it is become one of the great Maſterpieces of our Incendiaries, to magnifie the Power of the People, to break open the Cabinet of State, to puſh forward the heady and raging Multitude, with fictitious Devices; and to promote that Diabolical Dialect, of *Speaking evil of Dignities*; I ſhall this day make it my buſineſs, to undeceive ſuch as have been miſled by thoſe falſe Fires.

Exod. 22 28. Eccles. 10. 20. *Thou ſhalt not revile the Gods, nor ſpeak evil of the Ruler of thy People*, ſaith *Moſes*. *Curſe not the King, no not in thy thought*, ſaith *Solomon*. And a *greater than Solomon* was obedient to *Cæſar*. Two of the Twelve Apoſtles bear record, that there cannot be a ſurer note of a Schiſmatick, than to *deſpiſe Dominion*, and to caſt Dirt in the face of our Natural Lord.

It is not only the Voice of our Law, but we likewiſe have the unanimous Aſtipulation, and Suffrages, of the Laws of God, Nature, and all Nations; *That a KING* (being *Deo ſecundus, ſoloque Deo minor*,) *can do no wrong*; that is, no wrong for which he can be accountable to any but God, being only his (and not the Peoples) Vicegerent. And that I may evince this (I hope) beyond contradiction, I have made choice of Holy *Davids* Caſe, as being the moſt appoſite (to the beſt of my Judgment) of any that I could meet withal.

What St. *Hierom* hath obſerved in the front of many of the *Pſalms*, (which he probably had out of *Origen*, with whoſe Volumes his Juvenile Studies abounded; and *Origen* confeſſeth, that he had it by Tradition from the *Jew* his Maſter;) is undoubtedly true: *viz. Titulum Pſalmi eſſe Clavem*, That the Key of each Pſalm is the Title. Which, if we do conſult, it directeth us to the Second Book of *Samuel*, the 12*th* Chapter, where we find the Prophet *Nathan*, in his Meſſage from God to *David*; reproving him for his Sin in the matter of *Uriah*. Whereupon the relenting Prince (being filled

filled with the aggravating Circumſtances of ſo great a Crime) preſently falleth into that Pious Confeſſion, in the 13*th* Verſe of that Chapter; *I have ſinned againſt the Lord.*

And, as if that had been too ſmall a Pennance, upon ſecond thoughts (which are always preſumed, to be the moſt ſound and ſearching) he compoſeth this Pſalm; ſighing out his *Miſerere mei Deus, Have mercy upon me, O God: for againſt thee only have I ſinned.*

In doing right to this Text, I ſhall omit the Gloſſes of ſome later Expoſitors, eſpecially thoſe of the *Geneva*-Faction; and that I may the more exactly ſhew you, what was the Judgment of the Primitive Chriſtians in this weighty Point of Allegiance; I ſhall cite the *Councils*, and *Fathers*, as being the ſureſt Witneſſes in this Particular: and having been approved by the Univerſal Church of Chriſt, no good Man can have the leaſt occaſion to doubt of their Fidelity. And to theſe Teſtimonies, I ſhall add the Judgment of the immortal *Hugo Grotius*, to whoſe Books, and Memory, for his Opinion in this Point, all the Princes of Chriſtendom do owe Protection.

And that theſe things may be the more perceptible, I ſhall move in this moſt eaſie, and natural Method. Wherein I ſhall ſhew,

1. *That the Defection of Nature is ſo univerſal, that even Kings can plead no Immunity from it, no Priviledge againſt it.*

2. *That althô the Depravity of Nature be general; yet it is the Sacred Priviledge of Kings only for their Offences, to be exempted from all Humane Jurisdiction.*

3. *That such are the Impetuosities of the Vulgar, that notwithstanding this Sacred Reserve, Majesty it self can scarce any where be inviolable.*

4. *That since the Persons, and Power of Kings are esteemed Sacred, both by the Laws of God, Nature, and all Nations; I shall exhort all Men, that they be to the utmost of their Power careful, not to violate so great a Priviledge.*

1. *That the Defection of Nature is so universal, that even Kings can plead no Immunity from it, no Priviledge against it.* The Empire of Sin, after the Fall of Man, was so general, that no Man can be excluded, that will not deny himself to be *Adam*'s Off-spring. And thus we have the great Apostle of the *Gentiles* asserting, that *in Adam all died*: And Holy *David* confessing, *In sin was I conceived, and in iniquity did my Mother bring me forth.* But it is needless to insist upon Particulars, when as the Wise Man hath included all in his Parenthesis, *There is no Man that sinneth not.*

1 King 8.46.

The

The Nature of this Propoſition is ſuch, as you hear it is univerſally granted: therefore needeth it no further Proof. Neither will any one be ſo ſimple as to go about to exclude Princes from it, till that day approach, when both They and We (Mortality being laid aſide) ſhall be equally exempted. Till then both Gratitude and Intereſt, oblige us to cover the Faults of our Superiours. And therefore I ſhall proceed to ſhew,

2. *That althô the Depravity of Nature be general; yet it is the Sacred Priviledge of Kings only, for their offences, to be exempted from all Humane Juriſdiction.* In the former Propoſition we have ſeen, that they by whom the Actions of Men are weighed, and upon whom *Præmium & Pœna*, the two Hinges of all Law do turn; are not able ſo far to ſmother the *Embryon* of Original Depravity, but that it will (in ſpight of the utmoſt care and vigilance) burſt from the Seed to the Fruit, into actual Impiety and Tranſgreſſion. But yet for all this are they not in the leaſt liable to the Cenſure of any Man; No Tribunal under Heaven hath power to take cognizance of them, or call them into queſtion. The Prophet in our Text, tho a King, confeſſeth his Tranſgreſſion: but it is with Reſerve of Juſtice unto none, but to him, whom alone he owned Superiour; and therefore he crieth, *Againſt thee only have I ſinned.*

That ſome of our Moderns might evade this plain ſence of the Text, they have invented one, which as they think will do the buſineſs. Namely, that

that *David* ſinned in a double reſpect; One, as a King: Another, as a Private Perſon. (If theſe be not the Notions of *Forty Eight* let the World judge.) As he was a Private Perſon (ſay they) he was offenſive to his Neighbour, as well as to God, having been injurious to *Uriah*.

To which I anſwer: *Davids* Repentance here, was either Feigned or Sincere; Feigned it could not be, as appears by the circumſtances; neither will they ſuppoſe it. And if Sincere, how cometh it to paſs, that in his Confeſſion, he hath no reſpect to his injured Neighbour? But here lieth the bottom of the buſineſs; If they could juggle the World into a belief, that *David* ſinned as a Private Perſon, then the unavoidable conſequence would be; That he muſt be obnoxious to that Law, which he had offended: and no Man is ignorant, that the puniſhment of that Sin whereof *David* was guilty, was Death, by the *Moſaical* Statute. What is this, but to ſeek a pretence for Regicide?

That *David* was injurious to *Uriah*, I do fairly and readily grant. But, that he was a Private Perſon, neither They, nor all the World will ever be able to convince me, it being not only abſurd, but impoſſible. To ſay, that ſuch a one is a King, and a Private Perſon too, is a flat contradiction, which can never be reconciled: for wherever the one is, it is impoſſible for the other to be there alſo, at one and the ſame time.

But whether *David* were Private, or no, this was not the thing they aimed at; which was, that he might be liable to Terreſtrial Puniſhment: and then,

then, whatſoever looked (tho never ſo ill) like an Argument, muſt be brought to maintain it.

Thus do Men become the Patrons of Error, and render themſelves contemptible to all diſcerning Perſons. *David* was no Private Perſon after he was Anointed: this was nothing therefore, but a diſtinction they had invented, and fitted for their purpoſe: and either it (as I have ſhewed) or our Logic muſt be falſe. Let them ſhew us one Example, and it ſhall be enough, of any Law, either Divine, or Humane, of any Civilized Nation in the World that owneth it: but this they cannot, being only ingaged to their own crazed Heads for it.

David was a King, and as ſuch, was (as other Kings) above the Law. Kings have Power to diſpence with the Law at their pleaſure: Neither is there the ſevereſt Puniſhment the Law can inflict, but it is in the Power of the King to remit it; of this *David* could not be ignorant: nay, he ſeems to imply as much here; and by how much the more he knew himſelf exempted from the *Moſaical* Law, by ſo much the more earneſt here he ſeemeth to be with God for a Pardon, to whoſe greater Tribunal only he could be accountable. And of this his Earneſtneſs, the Original is a ſufficient witneſs, wherein the Pronoun is twice repeated; *Againſt thee, thee only have I ſinned.* לך לבדך חטאתי:

But I haſt to be more particular, wherein I ſhall undertake to prove, That

For Subjects to queſtion the Actions (tho Offenſive) or the Authority of their Princes, is a thing that

that is moſt clearly Repugnant to Primitive Cuſtom: Inconſiſtent with the nature of the Kingly Office: And Diametrically oppoſite to the Liberty of the Subject.

1. *It is Repugnant to Primitive Cuſtom.* That which Men call Religion, will in no wiſe allow the Prerogatives of Kings to be called in queſtion. Thus the thing was amongſt the *Hebrews:* when they requeſted for a *King to rule over them*, like as other Nations had, the Prophet anſwereth them, that *they ſhould have a King; and that their King ſhould take their Wives and Children, their Servants and Cattel, for his uſe and ſervice*; as you may read at large *Sam.* 1.8. But that which is very obſervable, is, that the Prophet in the whole deſcription of that their King, who we know was none of the beſt, never ſo much as ſetteth the leaſt bound or limitation to his Power, maketh no obſervations of the extent of his Authority. Whereas, if either this, or any other of the Precedent, or Succeeding Authors of the Old Teſtament, had but made any caſes of Reſiſtance or Reſtraint; I make no queſtion, but the *Antimonarchical* Spirits of theſe Times would have been diligent in the ſearch, and diſcovery of them. But ſo far was this from the buſineſs of *Samuel*, and the reſt of the Prophets; that they enjoyn Obedience (even to the worſt of Kings) tho it be not only to the hazard of Goods, but Life. And we do find it twice pronounced (to make the Obligation greater) concerning one of the moſt Inſolent, and Unjuſt, of all their Kings; *Who can lift up his hands againſt Gods*

Gods Anointed, and be guiltleſs? That Golden Sentence of the Pſalmiſt therefore muſt of neceſſity have a like Relation to all Rulers; *Touch not mine Anointed.* And as the Law, ſo the Goſpel, runneth high concerning Majeſty. Our Saviour prohibiteth us from doing any man Injury or Injuſtice: but much more muſt we pay that Reverence, and Reſpect to *Cæſar*, which himſelf paid, and commanded us to do the like. You will never find him controverting the Actions of *Cæſar*, or his Delegates; but willingly ſubmitting to whatſoever they impoſed: as you may clearly ſee in the Caſe of *Tribute*, wherein he proved to St. *Peter*, that ſuch as were Freeborn were not liable to Taxation: *Nevertheleſs* (ſaith he) *leſt we be troubleſom, go thou to the Sea, and taking up a Fiſh, in his mouth thou ſhalt find a piece of Money, that give them for thee and me.* 1 Sam. 24. 7. & 26. 9. Pſal. 105. 15.

Nay, ſo far was Chriſt ſatisfied of the Power of the *Roman* Emperour, that he ſuffered Death upon the Sentence of *Pilate* the Governour; not becauſe he wanted Power to make Reſiſtance, as *Porphyrius*, *Julian*, and ſome others, did vainly affirm againſt the Primitive Chriſtians: but becauſe he would not in the leaſt ſeem to make any Exception from that General Rule of *Obedience to Superiours*, that he had laid down; for otherwiſe, (as he ſaid) he could *pray to his Father, who could ſend him more than Twelve Legions of Angels*, to be his Aſſiſtants, and to reſcue their Sovereign Lord, and Creatour, from the violence of that hour.

Thus alſo we find the Diſciples treading in their Maſters ſteps, St. *Peter*, and St. *Paul*, thoſe two great Doctors of the Circumciſion and Uncircumciſion aſſerting this Royal Prerogative; *Submit your ſelves unto every Ordinance of Man*, (ſaith *Peter*, whatſoever ſome of his Succeſſours have to ſay to the contrary) *for the Lords ſake, whether it be unto the King, as Supream, or unto Governours ſubſtituted by him, for the puniſhment of Wickedneſs and Vice, and for the praiſe of them that do well: for ſo is the will of God, that in well-doing ye may put to ſilence the Ignorance of fooliſh men.*

1 Pet. 2. 13, 14, 15.

Anſwerably hereunto S. *Paul* clearly evinceth the neceſſity of *Obedience* to Supream Powers; telling us, that *ſuch are ordained of God; for which very reaſon* (ſaith he) *ye muſt needs be ſubject, not only for wrath, but alſo for Conſcience ſake; for he that reſiſteth the Power, reſiſteth the Ordinance of God.* But notwithſtanding all this, our Enemies keep rubbing up the old Sore, and in defiance of all our Perſuations, and good Councils to the contrary, they will underſtand St. *Paul*, better than he underſtood himſelf. Juſt in another Caſe, like to *Andreas Althamerus*, who having taken up an Opinion prejudicial to Obedience, and Good Works; and being not able to reconcile it with the Doctrine of St. *James*, doth fairly therefore give St. *James* the Lie, in a Book printed, ſince Mr. *Calvins* Reduction of *Geneva*, at *Strasbourg*. So they tell us, that they are willing to Obey Powers, could they have ſuch Powers as the Apoſtle meant of, when

Rom. 13.

when he writ this Epiſtle. Wherein, alas, they are miſerably miſtaken, for the Apoſtle writ this Epiſtle to his *Romiſh* Converts, when they were under the Government of a Cruel Heathen Emperour. Thus eaſily can Mens Fancies lead them to aſſert they know not what: Both They and We have the greateſt cauſe to bleſs God, that we are not under ſuch a Power as then was.

And that which claimeth the next degree of our Aſſent, after our Saviours Doctrine, and the Apoſtles, is the Suffrage of the Univerſal Church, together with the Practice of Primitive Chriſtianity, the beſt (if not only) Interpreter of the New Teſtament. He that conſulteth theſe, will find them unanimouſly aſſerting the Propoſition we have now in hand. And what good Laws were made for ſecuring the Royal Rights of Kings, I ſhall refer the more Intelligent to read in the Univerſal *Code*, wherein you have the Four General Councils of *Nice*, *Conſtantinople*, *Epheſus*, and *Chalcedon*; with the Five Primitive Synods, of *Ancyra*, *Neoceſaria*, *Gangres*, *Antioch*, and *Laodicea*; all which have been all along received, and approved, by the Univerſal Church of Chriſt.

And as this was the Opinion of the whole Catholick Church, ſo doth it ſtill remain, (and long may it do ſo;) there being no one Church in the known World aſſerting otherwiſe; nor any ſound, and ſober Member of any Church, as far as I was ever able to learn: Except a few deluded Creatures in the Church of *Rome*, and a handful of Zealous Fools in the Reformed Churches, who

have made themſelves ridiculous, and contempt.ble, in the Eyes of all thinking, and judicious Perſons; by aſſerting that, which the uninterrupted Opinion, and Univerſal Practice of the Chriſtian Church for Fifteen Hundred years, and upwards, hath flatly contradicted. And whether the Judgments of a few, and thoſe (it may be) for the moſt part Ignorant; or the Opinions of Thouſands, who (for their great Piety and exemplary Loyalty) are of precious Memory; be in a Caſe of ſo great moment as this, to be preferred, he muſt have abjured his Reaſon, that cannot eaſily diſtinguiſh.

However it be, we need go no further to learn Loyalty, than our own Church. All the Laws of this Realm, both Sacred, and Civil, do teach us what it is. The Oath of *Fidelity*, (which I ſuppoſe) moſt Men have taken, is ſufficiently plain, and obligatory; to which I remit you. And let any Man conſult that, together with his own Intereſt, and Safety, and then let him be Diſloyal, if he can.

Neither did any of the Ancient Fathers recede one jot from the Apoſtolical Doctrine, and Practice. *It is the greateſt wickedneſs in the World, to reſiſt the Supreme Power*, ſaith *Clemens* in his Conſtitutions. *And tho you blaſt our Fame* (ſaith *Tertullian* ſpeaking to the *Romans*) *by ſaying, we are Injurious to Majeſty, yet can you find no ſuch Man amongſt us; for tho we have filled not only the Country, but the Court, yet are we averſe to Rebellion. Our Saviour hath taught us, and*

Tertul. *ad* Scapul. *&* *in* Apologeticis *ſæpiſſimè.*

St. Peter

St. Peter *hath taught us* (ſaith *Nazianzen* againſt *Julian*) *not to reſiſt Lawful Authority*, (meaning the Emperour,) *but rather to ſuffer*; *it is lawful for us to flee*, *our Saviour hath permitted it*, *ſo did St.* Athanaſius, *ſo did St.* Cyprian; *neither have we any other Remedy left us*, *but Prayers and Tears.* And when an Emperour offered Violence to ſome of the Chriſtians, what Pious Advice doth *Ambroſe*, writing to *Auxentius*) give them: *Beware* (ſaith he) *of any weapons*, *but your Tears*; *with theſe you may*, *but with any other you may not reſiſt.*

Nazianz. *Orat.* 1. *adverſus* Julian.

Ambroſ. *lib.* 5. *Orat in* Auxentium.

And that which will be the glory of the Chriſtian World, to the end of the World, as it will likewiſe be the ſhame of thoſe that contrived, and acted that Tragedy, an indelible Example of Chriſtian Patience, is that of the *Theban* Legion; which conſiſted of near Seven Thouſand Chriſtian Souldiers, who being in the Field, and having their Swords drawn in their hands, and of ſufficient Power to defend themſelves, and rout the Forces of the Emperour; yet ſuffered themſelves quietly and calmly to be Martyred, rather than to obey the ſevere and unmanly Edict of *Maximian.*

I might give Examples in every Century down to theſe very Times, and I might have done it without going far from home. It is not long ſince the whole Church of *England* was Martyred in the Cauſe of her Sovereign Lord. Let thoſe who were the Deſigners, and the Actors of that Unevangelical Zeal, live unparallel'd, and die unpitied!

pitied! But I ſhall content my ſelf, and (I hope) ſatisfie every Honeſt man, and modeſt Chriſtian, with that which St. *Chryſoſtom* hath ſaid upon the words of St. *Paul*, Rom. 13. *Wherefore ye muſt needs be ſubject, whoſoever ye be, tho an Apoſtle, Evangeliſt, Prophet, or whoever elſe, you muſt needs be ſubject; for, if Chriſt and his Apoſtles* (ſaith he) *thought it requiſite to be ſubject to Pagan, how much more requiſite then muſt it needs be, to be ſubject to Chriſtian Princes?*

Beſides the Fathers, I promiſed you the Judgment of the Immortal *Grotius*, who hath been miſerably miſunderſtood by ſome in this Point: no man ever yet having aſſerted, and defended the Prerogatives of Kings, with ſuch ſtrength of Antiquity, ſuch ſober, ſolid, and ſubſtantial Arguments, as that Learned Man hath done. And his Obſervation (amongſt many others of great worth) is this; "That the Goſpel is a more exact Rule, "and a more pure Inſtitution than ever yet appeared in the World, and conſequently doth require a more perfect and intire Patience, and Obedience; and therefore we cannot without great "Sin, and the higheſt Injury to our Bleſſed Lord, "and his Goſpel, recede from that exact Obedience which he hath enjoyned, and whereof he "hath made himſelf our Example. And how he "behaved himſelf, the Apoſtle is the moſt credible "witneſs, who telleth us, that *he did no Sin, neither was Guile found in his mouth; that when "he was reviled, he reviled not again; that "when he ſuffered he threatned not, but committed "himſelf*

Grot. *de jur. Belli, &c. lib. 1. cb. 4. fuſiſſimè; & in Annotat. Sacris paſſim.*

1 Pet. 2. 21, 22, 23.

"*himſelf to him that judgeth righteouſly, in all*
"*things leaving us his Example, that we ſhould*
"*tread in his ſteps.* Thus *Grotius.*

And as the Law of *Moſes*, the Goſpel, and the Laws and Practice of all Chriſtian Nations; ſo the Law of Nature, and all Civilized (tho not Chriſtian) Nations, do aſſert this Truth: whereof *Plato*'s Books of his Common Wealth are an ample Teſtimony. And in the Twelve Tables (which are believed to be of *Grecian* extract, *Greece* having furniſhed all the Heathen World with Laws, as it is probably ſuppoſed,) which contain the Fundamentals of the Old *Roman* Law, *Crimen læſæ Majeſtatis* is the firſt, as being a guilt of the higheſt nature.

Hitherto we have ſeen what Primitive Cuſtom hath for this Aſſertion. It appears by what hath been ſpoken, that we muſt be ſo far from queſtioning the Royal Prerogatives, that we are obliged both by the Law of God, Nature, and all Nations, to vindicate them though it be with peril of life. And if our Superiours ſhould Command us any thing (as God forbid they ſhould) contrary to any of theſe Laws, you hear what is enjoyned us; We muſt lay our hands upon our Mouths, and ſuffer with that Meekneſs which becometh our Profeſſion, remembring the Examples of our Saviour and the Primitive Chriſtians, whereof I have given you a full (and I hope ſatisfactory) account. However, I am aſſured that I have ſpoken the Judgment of the beſt, and pureſt Ages of Chriſtianity;

anity; neither can any thing be found in contradiction to this Doctrine in all the whole Life, Actions, or Sufferings of Christ; nor in the constant and unerring Practice of the Primitive Christians; nor in any of the Writings of the Apostles, or Apostolick Men. I proceed therefore to shew,

2. *That for Subjects to question the Actions (tho offensive) or Authority of their Princes, is inconsistent with the nature of the Kingly Office.* The Scepter is put into their hands by God Almighty alone: and with that the Power he giveth them is so great, as that he maketh them capable of being accountable to none, but Himself only; Thus he saith, *By me Kings Reign.* Of this Power King *Solomons* Sentence is very absolute, *Who shall say to a King, what dost thou?* and of the unquestionableness, and uncontroulableness of his Authority, he further addeth, *The wrath of a King is as the roaring of a Lion; who shall stir him up?*

Things depending on another, are governed by that on which they depend: this is undeniable. Thus the Lives, and Liberties of Subjects, do depend upon the good, or evil Will of their Prince. And thus much *Pilate* could alledge to our Blessed Saviour, that *he had power to condemn him*, and that *he had power to release him*; whereupon our Saviour replied, without any denial, or refusal of the Power, that *he had no power at all, but what was given him from above*; that is, that Power wherewith he was invested, and which he then exercised, under the Roman *Cæsar*, was not only by the

the permiſſion, but alſo by the Order, and Inſtitution of God.

Were it ſo, that the Actions of Kings, or their Authority, could be ſwayed, or byaſſed, by any other Terreſtrial Power whatſoever, except their own: how *Proteus*-like would Government be? How would the Laws of Mercy, and Juſtice, which are ſo eſſential to the Being of a Government, that it cannot ſubſiſt without them, be either wreſted, or quite antiquated, by the Prevalency of a Party? Admit but this, and then we ſhould ſoon be ſenſible of the Prophets complaint, *Juſtice is gone away backward*; having inſtead of Law, Rule, and Order, nothing but Noiſe, Diſtraction, and Confuſion. Which brings me to ſhew,

3. *That for Subjects to queſtion the Actions, or Authority of their Prince, is diametrally oppoſite to the Liberty of the Subject.* We are ſubjected unto lawful Earthly Powers, *That under them we may lead godly, and peaceable lives*, ſaith the Great Apoſtle. And that (according to the Prophet) *Every man might ſit under his own Vine, and that none might make him afraid.* The enjoyment of our Lives, and our Liberties too, as well in Sacred, as Secular things, next under God, we have from the Prudence of our Prince.

That our Lives have not hitherto been made a Prey to our Enemies, it is, becauſe his Sacred Majeſty maintaineth, and defendeth them. That our Liberties, both in Religion, and State, have not long ſince periſhed away in our boſoms, it is, becauſe we have a King to actuate, and enliven them.

In a word, That the Allies of *Rome*, or *Geneva*, have not long ere this extirpated the beſt Reformed Church in *Europe*, the Church of *England*; it is, becauſe his Sacred Majeſty, and his Predeceſſors, (and long may He, and His Succeſſors be equally proſperous,) have hitherto diſpelled all thoſe abominable Miſts, of *Schiſm*, *Sacriledge*, and *Idolatry*, which they raiſed amongſt us.

Hitherto I have ſhewed you, That a KING is the Greateſt of all Earthly Bleſſings, the Defence of our Lives, the Bulwark of our Liberties. Surely I need not long ſtand to recommend it to you. How many Hundreds yet alive, have not long ſince ſeen our tumultuous World; wherein tho Religion, and Liberty were the Pretence, yet Prophanity, Atheiſm, and Slavery were the Event? Wherein our greateſt Enjoyment was the bleſſed Hotchpotch of Democracy: and the Ἄκμὴ of our Devotion (inſtead of our pure, and Primitive Liturgy) was exerciſed in an halting Directory, not only deſtructive of, and contradictory to, all Antiquity, but alſo to it Self. And the wholſom Laws of our Gracious and Natural Sovereign, abrogated together with Himſelf, to make way for worſe. And that which Crown'd the Happineſs, we had *Reformation* thrown amongſt us with a Sword in its hand, to let us ſee how baſely we had abuſed the Power of the Sword, in taking it from him, who alone (by the Law of God, Nature, and Nations,) did juſtly challenge it.

The

The abrogation of Civil Power makes every Man *Sui juris:* ſo that take away the Supreme Power, which is indeed the Life of all Laws, and then all manner of Sins will be venial. Hereſie and Schiſm, Murder, Conſpiracy and Rebellion, the blackeſt Impieties, theſe will never be boggled at. For indeed, that many Men abſtain from the Commiſſion of theſe Sins, it is not becauſe they are ſo much afraid of the Juſtice of God; as of the Severity of the King, who ſwayeth the Sword of *Juſtice*, as Gods only Vicegerent. And thus, at the long run, ſhould we be brought into the lamentable condition of the wretched *Hebrews*, of whom we find this Melancholy Complaint regiſtred by the Prophet no leſs than four times together: that *in thoſe days there was no King in* Iſrael, *but every Man did that which was right in his own Eyes,* Which ſeaſonably brings me to my Third Propoſition, namely to ſhew, Judg. 17. 6. & 18. 1. & 19. 1. & 21. ult.

3. *That ſuch are the Impetuoſities of the Vulgar, that notwithſtanding this Sacred Reſerve, Majeſty it ſelf can ſcarce any where be inviolable.* Altho God Almighty hath made ſo good ſecurity for his Anointed; tho their Crowns be eſtabliſhed by the firm and perpetual Decrees of all Laws, both Divine and Humane: yet there are a ſort of Men in the World, and the very Peſt they are of all Order and Society, the great Principles of whoſe Religion, are to vilifie and blaſpheme Magiſtracy, and to trample upon and contemn all that is Sacred and Venerable; purchaſing to themſelves the Applauſe of the Popularity by wild *Utopian* Notions, where-

with they do eaſily prevail upon, and ſeduce the giddy Multitude.

And there is nothing vented, tho never ſo extravagant and phrenetical, but ſome will countenance it. The moſt Lunatic Fancies being once broached, do not long want Abettors. And hence there are ſeveral Objections raiſed, to ſtrengthen this Antimonarchical Fabrick.

1. They object, *Regem eſſe infra non ſupra Eccleſiam.* This Objection is equally aſſerted, both by the *Romiſh* and Reformed Party: the one endeavouring hereby to magnifie the Power of him who treadeth upon the Necks of Kings, tho he was anciently wont, and ſtill his Duty is the ſame, to embrace their Feet: the other hereby ſtriving to vindicate the Supream Power of *Claſſes* and *Synods*. And the Anſwer of the one, will be the ſufficient conviction of either.

But firſt, it will be neceſſary to ask, Whether by the Church, they mean the *Catholic*, or ſome part of it only?

If they mean the *Catholic Church*, then we muſt needs confeſs, that no King is above, but within it: ſeeing it never yet was, nor never can be under the Power of any Earthly Monarch. When they have ſaid what they can for the Popes Supremacy, we believe, that the *Catholic Church* oweth Fealty to none, but only to Him who rightly is the *King of Kings*, and *Lord of Lords*, the Lord Jeſus Chriſt. Neither can it be ſuppoſed to have any Viſible Head, except in a Council truly General,

General, and that Headſhip can only remain *Pro tempore Concilii.*

But if by the word *Church* be meant any part only of the Catholic, as in particular the Church of *England:* then we own no Head but the *King* alone; and ſo here will be no work for the Superintendent and his Claſſis. And if they demand our Reaſon, for this we remit them to the Canons of our Church, which tell us, *That the Kings of* England *claim no more Power in Eccleſiaſtical Matters, than the Pious Kings of* Iſrael, *and the Religious Chriſtian Princes* (even the *Roman* Emperours, for ſome of the firſt Centuries) *anciently had.* And till they can ſhew us a more warrantable Pattern, than the univerſal Chriſtian Practice of Fifteen Hundred years, and more; they muſt give us leave to proſecute our Allegiance. Taking this Firſt for granted, they proceed without our allowance, or ſhew of Reaſon.

2. To ſay, that a King muſt *Servire Eccleſiæ*; which Phraſe ſeveral Ancient and Pious Authors have uſed, and to which we aſſent, if we may have leave to underſtand it as the Ancients did. But if they go about by this Phraſe, to ſubject a King to the ſlaviſh humors of his People, we muſt take leave to diſſent, *Servire Eccleſiæ*, according to the mind of ſuch Authors as uſe it, is no more than *Neceſſitatibus Eccleſiæ conſulere*, and in this ſence the greateſt Monarch will not refuſe it: this is all that St. *Auguſtine* meaneth by it; witneſs himſelf, *Serviunt enim qui imperant, officio conſulendi, & provi-*

providendi Miſericordia. This is all that the Pagan Authors mean, when they render *Imperium, Servitutem.* Thus therefore, if they will allow us to interpret we are agreed: but if they will not, we muſt needs ſay, they are very bad Etymologiſts, in ſtriving to frame ſuch *Sences*, with which Antiquity is utterly unacquainted.

3. They allow a Power, (if the King do not in their ſence, *Servire Eccleſiæ*) to Subordinate Magiſtrates, to correct the Miſcarriages of Princes. A moſt unjuſt and unequal Priviledge! What is meant by Subordinate Magiſtrates, we ſuppoſe to be ſuch Perſons as have received Authority from the King; let them act in what capacity ſoever, either in Church, or State. And theſe Inferiour Powers are approved of God: yet ſo, as the Apoſtle ſeemeth to make our *Obedience* to the King, and thoſe Inferiour Powers, two different things; to the King we are ſo far enjoyned Obedience, that we cannot poſſibly fail in it, without being abſolutely guilty of Sin; to the Inferiour Magiſtrate, we are obliged, ſo far as his Commands are the ſame with the Kings, or not deſtructive of, or prejudicial to them; which if they be, the ſame Obligation is upon us not to obey, but to appeal to the Greater, *viz.* the King.

1 Pet. 2. 13, 14, 15.

It is beyond all Controverſie with me, and I hope with all good Men; that tho Inferiour Magiſtrates, with reſpect to Private Perſons, be Publick, yet with reſpect to the King they are Private Perſons. And as it is in the Power of Inferiour Magiſtrates

ſtrates, to take cognizance of, and puniſh the Offences of Private Perſons, ſo doubtleſs is it in the Power of the King, to take cognizance of, and puniſh the Offences of Inferiour Magiſtrates; with reſpect to whom, they are no more than Private Perſons, (as I have already ſhewed,) and ſo liable to be by him puniſhed, for their Miſcarriages, as Private. It would certainly be no ſmall Paradox, to ſay, That the King, having the Supream Power in theſe Kingdoms, (and long may He, and His Lawful Succeſſors, enjoy and exerciſe it,) might not inveſt ſuch Perſons as he ſhould think fit, with Inferiour Magiſtracy, and puniſh them for the Abuſe, or Neglect of the Exerciſe of the Power he hath given them; or degrade, and deveſt them of their Authority.

For further ſatisfaction in this point of the Authority of Supreme, and Subordinate Magiſtrates; I ſhall refer the more Curious, to mine Annotations upon the *Church-Catechiſm* (in the Fifth Commandment,) now under the hands of the *Amanuenſis*; and will (*Bono cum Deo*) be ere long ready for the Preſs.

4. If the Inferiour Magiſtrates be Negligent, then the Paſtors, and People, have ſolemn leave to Depoſe (nay Martyr) Kings, to defend themſelves (in ſuch Unchriſtian Actions) with the Power of the Sword, if their Lives and Conſciences (as they do moſt prepoſterouſly term it) cannot be otherwiſe ſafe from the Tyranny of Kings. A moſt Antichriſtian Principle, and ſuch as might defile the very mouth of *Beelzebub* to pronounce it! *Horreſco referens.* This, and much more ſuch horrid Stuff, may be found in the Commentaries of *Pareus*, upon the 13*th* Chapter to the *Romans*. Neither could it ever have been better confuted, than it was by King *JAMES* of Bleſſed Memory, and the Loyal Univerſity of *Oxford*, who gave Order,

Order, That the Commentaries of *Pareus* ſhould be hurnt (as they well deſerved) in Public, by the hands of the Common-Hangman. And for the utter extirpation of ſuch Seditious, Impious, and Antimonarchical Doctrines, it was decreed by the *Oxonian* Univerſity, in a full Convocation, *June* the *5th*, 1622. *That every Perſon that was to be honoured with a Degree, in any Faculty whatſoever, ſhould before Admiſſion Swear*, (in an Oath framed for that very purpoſe) *to alienate ſuch Principles:* As may be ſeen at large in the Decree, and Oath.

5. According to theſe Infernal Principles (in the late Times of Diſtraction) this was uſually their (moſt Illogical) Aſſertion; *That it was lawful to fight againſt the Kings Perſon, with his Power; and that the King might be killed in his Perſonal, or Private Capacity*, (as they called it,) *and yet his Power never the worſe for it, his Authority not ſuffering.* A ſtrange Metaphyſical Notion! And
Rom. 13. ſo likewiſe, that St. *Paul* ſpeaking of Kings, meaneth the Kingly Office, not his Perſon; with much more of this Nature. Thus do they make the King a meer *Platonical* Idea, a Quality, not a Perſonal Subſiſtence: As if the King of *England* were nothing but *CAROLUS REX* written in Court-hand, without either Fleſh or Blood. If it be ſo, to what purpoſe are thoſe ſignificant Solemnities uſed at the Coronations? Why are they Crown'd, Inthroned, Inoyled? but to ſhew their Perſonal, and Imperial Power and Supremacy: in Military,

Military, Judiciary, and Religious Matters. That the Kings Authority may be where his Perſon is not (if this be their meaning) is moſt true; but, that his Perſon may be where his Authority is not, is moſt falſe: And a King without Perſonal Authority, is a Contradiction, and no King. How dull were the Primitive Chriſtians, that could not bethink themſelves of this Diſtinction! what Blood and Martyrdom might it have ſaved? But let theſe faint Chimera's vaniſh.

6. They ſay, that *if we aſcribe ſo much Power to the King, Religion cannot be ſafe, but that he may alter it at his Pleaſure.* And ſo He may: Neither is the Power of Kings in any thing more viſible, than in eſtabliſhing ſuch Modes of Public Worſhip, as they think fit. This is ſufficiently aſſerted, and maintained by the moſt Political Authors that hitherto I have met withal. Were not the Religious Rites in *Judea* altered, according to the Genius of the Prince? Thus we find the Rites of *Ahaz* altered by his Son *Ezechias*, which *Manaſſes* his Nephew again reſtored, but by *Joſias* they were again aboliſhed. Thus, if they demand, why in the Reign of Queen *Mary* the *Romiſh* Religion, and in the Reign of Queen *Elizabeth* the Reformed Religion, prevailed? there can be no other Reaſon be given, but that (next under God) it was *Ex Regnarum Arbitrio.*

It is an Old (and unanſwerable) Maxim, *Qualis Rex, Talis Lex.* And if every Magiſtrate muſt

be deveſted of his Power, becauſe it is poſſible He may abuſe it, then ſhould we have no Power at all; at leaſt no Exerciſe of Power, there being the ſame Reaſon to fear every Man alike, becauſe the Axiom (*Nemo eſt qui falli nequeat*) includeth all. But why our King may not be intruſted with the ſame Power (ſeeing he cannot well uſe it worſe) wherewith they durſt intruſt their Protector, is a Paradox to me.

Or, ſuppoſe this ſhould fall out (which always doth not) that a King ſhould alter the received Religion; yet may we have ſufficient comfort, if we conſider, that *the Hearts of all Men are in the hand of the Lord*, but more eſpecially are the *Hearts of Kings* in his Power, and *as the Rivers of water, he can turn them as he pleaſeth.* It is Gods work (you hear) to ſway the Inclinations of Kings, let us then beware how we meddle in it. His Power is ſo unſpeakable, that he can equally effect his Will, as well by Evil, as by Good Kings.

Prov. 21. 1.

Sometimes *Proſperity*, and ſometimes *Adverſity* is more profitable for the Church. And if the Prince be Pious, then the Truth flouriſheth under him: and if he be Ungodly, it will be Evil for the Church, but worſe for him, whoſe Condemnation ſhall One day be augmented, anſwerably to the greatneſs of his Charge. And in the mean time, *Rebellion* will be ſo far from being agreeable, that it will every way be contradictory to a Chriſtian Profeſſion. Well ſaid Saint *Auguſtine*, *Reges*

Reges cum in errore ſunt, pro ipſo errore leges contra veritatem ferunt; cum in veritate ſunt, ſimiliter contra errorem pro ipſa veritate decernunt; ita & legibus malis probantur boni, & legibus bonis emendantur mali. But I haſt to my Fourth and Laſt Propoſition, namely, Auguſt. adſus Creſcon. l. 3 ch. 51.

4. *That ſince the Perſons, and Powers of* KINGS *are eſteemed Sacred, both by the Laws of God, Nature, and all Nations; to exhort all Men, that they be to the utmoſt of their Power careful not to violate ſo great a Priviledge.* The Duty of Obedience to Kings, was a thing ſo well known, and ſo firmly believed in the Primitive Times, that the Chriſtians then ſtood in need of no other Arguments to perſwade them to it, but ſuch as Chriſt and his Apoſtles left upon Record. And ſeeing that thoſe who lived ſo near the Apoſtles Days, were ſo extraordinarily tenacious of this Duty: it raiſeth Admiration in me, to conſider, That ſome Men amongſt us, who do (at leaſt) pretend to as great Sanctity as ever any Primitive Chriſtian had, ſhould go about to raiſe Arguments, to defend their Taking up of Arms againſt their Lawful (and Chriſtian) Princes, from the ſame Sacred Scriptures, which the Ancients thought laid ſufficient Obligation upon them (as I have largely ſhewed in the preceding Parts of this Diſcourſe) to obey even the worſt of Heathen Powers,

That both God, Nature, and Nations, have priviledged Kings, I have already fully ſhewed, and I truſt ſo fully, as to render it (however to all good Men) indubitable; the Authorities that I have made uſe of, are ſuch as are altogether unqueſtionable. For next to the Sacred Scriptures, which we all equally own, and adhere unto, I have urged only ſuch General Councils, and Ancient Synods, as have hitherto been approved by the whole Chriſtian World. And for the Teſtimonies of the Fathers, or Others that I have uſed, they are from the beſt and moſt Authentic Editions.

However therefore this Diſcourſe may reliſh, it concerneth not me; ſeeing that I am aſſured, that I have all along Impartially ſpoken the Mind of the *Catholic Church*. And that to this very day, there hath not been a General Council, truly ſo named; or any other Ancient (tho not Oecumenical) Synod, duly, and regularly called, and debating; or an Authentic Copy of any Father; that have delivered otherwiſe. If our Adverſaries can produce the contrary, we challenge them in the Name of God to do it: if they cannot (which is I am certain much more eaſie,) then let their Brainſick Notions ceaſe to be impoſed upon the Vulgar Multitude; who are more apt to be taken with Flatteries of their Chimerical Greatneſs, and Supremacy; with Noiſe, and Impudence; than with any ſober Reaſon, or ſound Arguments.

But

But let Us, who have ſo good Authority for our Warrant, as the Voice, and Univerſal Practice of the Primitive Church, reſolve (in ſpight of all Contradiction) to be ever Conſcious of our Duty.

Methinks, the very conſideration of our Intereſt, and Society, ſhould put us in mind of Subjection: for what a Polity elſe ſhould we make? what greater Solœciſm could we grant in Nature, than that the Head ſhould give place to the Supremacy of the Foot? Tho it be true (as the Apoſtle obſerveth) that in the Body, no one Member can be without another; yet for the Inferiour to go about to uſurp the Office, and Power of the Superiour, muſt needs make a Privation, and ſo leave ſome place unfilled; to which Philoſophy will in no wiſe yield. There are not the moſt uncivilized of all People, but they have ſomething of Subordination: how much more then ought we to do that, which not only Nature, but God, and the Law of Nations, have enjoyned.

And if our Intereſt cannot draw us, let the Examples of our Saviour, and the Primitive Chriſtians, perſuade us; And if theſe be not ſufficient to ſway us, let the Eternal Rewards of Grace entice us; nay, ſince God Almighty hath made ſuch Sacred Defences for Kings, let the Majeſty of their Countenances daſh our daring Fancies into due Allegiance and Subjection.

A good Christian, and a good Subject, are Reciprocals; the one being not possible to be found without the other. And if we have love for our great Master, we can no way better manifest it, than by yielding a full Subjection to such Powers as he hath ordained to fill his Room, till Himself come, whose all *Power* truly is, and to whom all *Authority* doth rightly belong.

Let us therefore strive by Obedience to our Prince, to regain that Honour and Credit, which our Nation by Disobedience hath so lately lost. We may justly say, That (with our Royal Prophet) *we are become the very Scorn and Derision of them that are round about us*; but let us beseech God (with our Royal *CHARLES* the Martyr) not to lay that Innocent Blood unto our charge. And for the future, let us be active in repairing those Breaches of Loyalty, which the Father most rightly claimed, for the Son. And let us not suffer our selves any more to be deluded, with the Vanities of those Men, who (under the empty Notions, and specious Titles of Christs Kingdom, Liberty, and Reformation,) Preached up nothing amongst us, but Hypocrisie, Rebellion, and Confusion.

Lastly, Let these miserable Calamities, under which we so lately groaned, be a further Incentive of Loyalty to us. Let us think of them, and I question not, they will be a means to make us Resolve, to stand by our Prince with our Lives and our Fortunes. And to animate us in so indispensible a Duty, let us beg of God to continue us in the

True

True Religion, which at this Day by Law we profeſs; and then we need not to queſtion, but the ſence of our Duty, will add ſtrength and perſeverance to our Loyalty. *Which* (that it may do) *God of his great Mercy grant for Jeſus Chriſt's ſake: To whom with Thee, O Father, and Thee, O Bleſſed Spirit; Three Perſons, but One Immutable GOD, be given of the Holy Catholic Church, all Power, Praiſe, and Glory, World without End,* Amen, Amen.

FINIS.